

ROSICRUCIAN DIGEST

1955
DECEMBER

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The way to
enlightenment.

▽ △ ▽

Bells as Mystic Music

Echoes from the
unknown.

▽ △ ▽

The Splendor of Aton

The fall of many gods.

▽ △ ▽

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SAN JOSE, CALIFORNIA, U.S.A.

(Each month this page is devoted to the exhibition of student supplies.)



HAVANA DIGNITARIES RECEIVE EMPEROR

Above, at left, is shown the Emperor, Ralph M. Lewis, being greeted by His Honor, the Mayor of Havana, Dr. Justo Luis del Pozo. The reception took place in the chambers of Dr. del Pozo in the historic City Hall. Dr. del Pozo is highly esteemed by his fellow citizens for his exceptional services in behalf of the community. On this occasion a scroll, commemorating the event, was presented to the Emperor by His Honor. Accompanying the Emperor and his wife, are the A.M.O.R.C. officers and members of the Lago Moeris Lodge of Havana.



In the tradition of Christmas is seen the reaffirming of those Divine principles of Love, Justice, and Charity upon which a lasting foundation of peace may be established.

That these may now transcend the seeming differences of race, of creed and country, is the desire of the staff of the Rosicrucian Order in wishing you, our members and subscribers, a

**Merry
Christmas**

ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL INTERNATIONAL ROSICRUCIAN MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

Vol. XXXIII

DECEMBER, 1955

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SAN JOSE, CALIFORNIA

EDITOR: Frances Vejtasa

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THE THOUGHT OF THE MONTH

WORLD PROBLEMS AND PEACE

By THE EMPEROR



CAN some of the factors of everyday experience be applied to complex world problems? Are the responses of peoples, as nations, any different from those of lesser groups? Is it not possible that the behavior of the individual is too often forgotten when the nations are seeking political harmony?

Even the most casual observer of human nature will admit the variation of character and personality. The causes of these differences are attributed principally to heredity and environment. Obviously, if people would think and act alike under every similar circumstance, the problem of world unity would be simplified. The first notable result would be the absence of divergent opinions and thoughts. Such unity of action and thought would pose still other problems. Contrasts of behavior and ideals would not exist. Consequently, one thing or condition would not seem to be better or worse than another. There would be just the one way of doing anything: that would be the way of necessity—the way all people would be inherently inclined to do it. Such a state of human nature would negate imagination. Man would not need to exercise the faculty of imagination because he could not escape the group impulse of his own being. Life would most certainly become monotonous if we were so constituted biologically and rationally that we thought and acted alike at all times. In all probability *inharmony* would become the ideal if man could even conceive of such an op-

posite state, for it would seem to afford some relief from the monotony.

National Interests

Those who seek world peace, but hope to reduce or raise all mankind to a uniformity of thinking and living, are asking that humanity function as a flock of birds. The human mind must be conscious of an opposite state if it is to enjoy peace. It must realize that contentment, understanding, and harmony of thought and action have been won by a mastery of their contraries. We only can fully enjoy the light by ever being aware that its absence will deprive us of its advantages. The bond of a peaceful society, therefore, must be something acceptable to all people regardless of their station and walk in life, and yet one which will not deny the other diversified interests of the different natures of the people. Nature, of course, has accomplished this in a physical sense. Humans are bound to each other by having like biological urges and dependencies. Each person can understand the other's interest in food, drink, and freedom from privations.

That a common interest would unify persons, regardless of their otherwise irreconcilable experiences, training, and opinions, is apparent in normal social relations. In the principal cities of every progressive nation are clubs and societies, founded for the pursuit of a specific interest. Some of these have as their activity, photography, art, music, drama, aviation, or the collecting of sundry articles. It is to be noted that some of the members of such societies

are prominent professional people in their communities; others are wealthy and free from economic cares. Some, also, are of very humble station. What the religious affiliation or the academic training of these different people may be is not of the slightest concern to their fellow club members. Their mutual and dominant interest is the objective of the club. This interest in such a gathering is so paramount that all the other activities and pursuits of the individual are subordinated. Each member is not concerned with the other pursuits of his fellows so long as they do not oppose the common interest for which the club exists. Whether one is a Roman Catholic, a Jew, or a nonsectarian, is immaterial. For an example: to a member of a photographic club each individual is only one thing, a camera enthusiast.

The dominant and common interest of persons immediately promotes mutual understanding and cooperation, even though the individuals may know nothing otherwise about each other personally. Their support of, or allegiance to, a mutual interest causes a liberal acceptance of each other. Go into any photographic store, one that is designated as catering to the advanced camera "fan." Observe the camaraderie that exists among the customers. Two men, strangers to each other, will step up to the counter. One will ask the clerk certain technical questions which perhaps he may not be able to answer satisfactorily. The second customer will immediately volunteer the information if he has it. Appreciating each other's common interest, they converse affably and cooperate fully. They will part as near being real friends as such a short acquaintance could make possible.

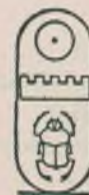
Should not nations be equally cooperative? The answer is *Yes*, but the facts are that at their conference table, their statesmen seem to be more apt at making conspicuous the differences existing between parties. These antipodal interests cause clashes and invoke the inherent desire to make supreme one's own convictions at any cost. The result is suspicion, jealousy, and anger.

Basic Needs

What do all men want alike, regardless of their religions, nationalism, and

political ideologies? Most *wants* are first dependent upon *needs*. Our needs must take preference. People cannot pursue cultural interests, formulate ideologies, or proclaim philosophies until their basic requirements have been met. Most people cannot live in peace with others, no matter how parallel their intellectual interests, if they are starving and if their children are dying of undernourishment and the consequences of disease. The wants of people who are suffering privation will be just what their needs will be. Once they are fed, and the basic necessities are obtained, then their wants may be quite different. You can't preach tolerance, humanitarianism and brotherly love to people who are cold from lack of proper clothing and housing, and whose bodies are racked with the pangs of hunger. People will agree to *anything* to acquire subsistence for their helpless children. A communist will support democracy if he thinks it will immediately alleviate the tragic suffering of his family. Likewise, the citizen of a democracy, under similar circumstances, may support communism. When the physical adjustment has been made at a later date, then the intellectual differences come to the surface, causing conflict, and a momentary peace is shattered.

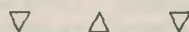
If they are sincere, the big powers must meet on the platform of the *common good* of humanity. The economic tangle must be solved first. There must be a rational solution for the distribution of essential goods and materials and a guarantee of a necessary livelihood for all people. Everyone will truly support an economic stabilization plan that is free of political implications. When such needs have been met, then the wants can be analyzed in the order of their relation to the greatest number of people. This would involuntarily revolve around the "Freedoms." Over the *international conference tables*, these freedoms are usually defined in terms of their political significance. Unfortunately, the word *freedom* has different meanings to the socialist, to the citizen of a democracy, and to the communist. Each wants freedom, but a freedom colored by the implications of his respective political philosophies.



Internationalized Definitions

The idea of freedom springs from certain psychological roots. Our urge for freedom is qualified by the kind of being we are. Usually we clothe that urge in borrowed terms. It is objectified by political ideals and platforms. Therefore, though two men may both want freedom, they cannot agree on its political content and the result of this difference is dissension, which, in turn, may bring about international repercussions. If from childhood I have been told that one color is blue, and you, living ten thousand miles distant, have been told that the same color is red, we can never concur in what is the true nature of the color. If, on the other hand, each of us, from childhood, has been given the same meaning for the same color sensation, we can never have any disagreement on the color. The nations must take the words which represent the basic wants, and define them in accordance with the fundamentals of human nature.

Psychological understanding of the human mind and emotions must be preached at the conference tables, as well as political science. Let "freedom, power, liberty, equality" and similar words be given a *universal* definition. These definitions should be *internationalized*, that is, taught alike in all schools in every land. In the future when nations meet to discuss these fundamental wants, a true meeting of the minds will exist. The *methods* that each of the nations advocates, through which the determinative qualities or conditions are to be had, would be immaterial as long as they are in accord on the ends to be attained. What matters the political system if it recognizes, for example, a freedom accepted by all people alike? I care not how a man may reach a common goal which we may have, as long as he does nothing to destroy that goal for me. If we both have the same conception of the goal, neither will do anything to destroy it, for we would be defeating our own purposes.



Science in India



WILLIAM HARVEY has been honoured in the West for discovering the Circulation of Blood in 1628, but it is far from being true. Harvey's experiments were indeed wonderful. He should also be given credit for elaborating and explaining scientifically the theory of the circulation of blood. But the inspiration for his theory, he seems to have received from early medical works of the Greeks, the Egyptians, or the Arabs. Aryans knew this circulation of blood in blood-vessels thousands of years ago.

Pulse

The Doctrine of the Pulse, as it is current today in Europe, is traced by medical scholars of the west to Galen, the celebrated physician of Rome, who flourished in the second century of the Christian era. But Galen too had received his knowledge of the pulse from

the Hindus. His Pulsus Myurns, Pulsus Formicans, etc., are nothing but different kinds of pulses which Aryans speak of as going like the strutting of a peacock, running of a partridge, creeping of a serpent or a leech, and so on.

Massage

Doctors have recently begun to recommend massage for treatment of some diseases. Special massage institutions have also been opened in some large cities of the West. But this art is not new to India. A particular class of people in our country, fourteen to fifteen lacs in number, has been doing massage service in tending the sick for hundreds of years. They are Hindus of orthodox type, who by this kind of exercise take away the fatigue, the weakness, and some diseases of those whom they serve.

Reprinted from "Ayurveda—The Science of Life" (The Indian Medical Science), by Rajvaidya J. K. Shastri. (In *Letters on Ayurveda*. Book II, September, 1953—pp. 100 to 106)

The Splendor of Aton

By RODMAN R. CLAYSON, Grand Master

How manifold are all thy works! They are hidden from before us, O thou sole God, whose powers no other possesseth." These are words of beauty and significance, words which at one time or another you have undoubtedly heard or read.

We are inclined to think of inspiring literature as being of fairly recent origin, and to believe that there was little or no literature of beauty and meaning before the compilation of the Bible. However, following the discovery and eventual translation of the Rosetta Stone, archaeologists were able to determine the significance of hieroglyphic characters which are the words of a prominent Egyptian king, the significance of which they felt was worthy of the finest literature.

We refer to the hymns engraved on the walls of stone tomb-chapels in Egypt, hymns that are of the 18th dynasty, the period of reign of the Pharaoh who lived almost 3,400 years ago. The hymns, and there are two in number, have to do with Aton, and were composed by the king either for personal devotions or for his Temple services, ceremonies which are known to have taken place. The hymns are known generally as "Praise of Aton by King Akhnaton and Queen Nefertiti."

It has been noted that there is a striking similarity between the Egyptian hymns and the 104th Psalm of the Hebrews. The words of the hymns are those of Akhnaton, the Egyptian king who reigned with his beautiful wife, Nefertiti, during the years 1360 to 1350 B.C. (based on the current calendar).

Akhnaton's name was originally Amenhotep IV. During the reign of his father, Amenhotep III, the name of



Aton, referring to the sun-god, came into prominent use. Up to the time of Amenhotep IV, the state god at Thebes was Amon. At Heliopolis, Ra was the god of all the empire. Each pharaoh in turn was the son of Ra and the heir to his kingdom. According to Egyptian history, Ra, the sun-god, was never

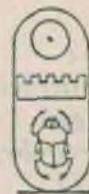
actually displaced by Amon. Under the guidance of the priests of the pharaohs, the people of Egypt worshipped a multiplicity of gods.

Amenhotep IV was inspired, and no doubt became imbued with the conviction that there could be only one god worthy of the veneration of his people. Amenhotep IV introduced the worship of the Supreme God under the name of Aton, while Ra continued to indicate the material sun. Ra had been the most important of all the gods, and that is the reason the Egyptians became known as sun worshipers.

When Amenhotep IV became king, he was very much concerned about the many gods, and particularly the sun-god, Aton. Under his reign, Aton became the lord of the sun. The vital heat of the sun became deified. Aton was said to be everywhere active by means of his rays, and his symbol was the disk in the heavens. From it the diverging rays extended earthward, terminating in hands. Each hand grasped the symbol of life, which was the crux ansata. There was tremendous symbology in this, for it represented the invisible power of the Supreme God.

A New God

Contrary to his father's belief, Amenhotep IV held that there was one over-all Supreme God, and that his lord was Ra, the sun. The sun became the sym-



bol of the deity. It was not a god or an idol, but a physical symbol representing Aton. In the age in which he lived, Amenhotep could have had little or no knowledge of the physical and chemical aspects of the sun.

The priesthood of Amon was jealous of the rays of the strange god in their midst. For a time Amenhotep, who was the son of a long line of strong and illustrious rulers, and possessed great personal strength of character, was able to set aside the influence of the powerful priesthood of his country. Amenhotep IV broke with the priesthood and made Aton the sole god, not in thought or theory, but in very fact. He sought complete annihilation of the old gods. Amenhotep's name referred to the old god, Amon, so it was necessary that he assume a new name; he chose Akhnaton which means the Spirit of Aton.

Thebes became the "City of the Brightness of Aton." Aton became not only the supreme god, but the god of the empire. Three cities were founded to represent the three divisions of the empire which were Egypt, Nubia, and Asia. Several hundred miles below Thebes, Akhnaton built his new holy city to Aton. He called it Akhetaton—meaning "The City of the horizon."

A Deep Outlook

So Amenhotep IV, now Akhnaton, endeavored to have his people accept his doctrine or philosophy. One who respected his teaching is quoted as having said, "How prosperous is he who hears thy teaching of life." His subjects felt that they perceived a definite relationship between Akhnaton and Aton, the supreme god.

From revelations, undoubtedly experienced during his periods of meditation, Akhnaton composed the hymns to Aton. In addition to the one that is referred to in this article, there are undoubtedly many beautiful hymns of Akhnaton, which have been lost to us. In one or more of Akhnaton's hymns we find the words: "O thou sole god, beside whom there is no other."

Akhnaton brought a new spirit into Egypt. He endeavored to have his new teaching overcome the old traditionalism. It is unquestionable that he was capable of deep, serious, and most pro-

found thought. He grasped the idea of the Creator, the Creator of Nature; he saw the beneficent purpose in all that had been created; he had a clear realization of the power and beneficence of God. Undoubtedly Akhnaton attributed a certain amount of righteousness to the character of God, and he felt that this should be reflected in the character of men.

The word *truth* appears many times in Akhnaton's hieroglyphic hymns which have been preserved. To his name he attached the phrase "Living in Truth." There is no mistake about the intent in this phrase by Akhnaton. He lived an open and unconcealed life, and truth to him was undoubtedly applied, at least in part, in his acceptance of the daily facts of living. His reign brought new art into being. His court artists, with brush and chisel, left for us the simple and beautiful realism which they saw in animal life. Such art depicted some of the truth lived by Akhnaton.

In his *A History of Egypt*, James Henry Breasted wrote: "He based the universal sway of God upon his fatherly care of all men alike, irrespective of race or nationality; and to the proud and exclusive Egyptian he pointed to the all-embracing bounty of the common father of humanity. . . . It is this aspect of Akhnaton's mind which is especially remarkable; he is the first prophet of history." He sought to return to Nature; he sought to recognize the goodness and beauty to be found in it. He sought to solve the mystery of it which, as Breasted said, "adds just the fitting element of mysticism in such a faith."

In reference to the religious philosophy of Akhnaton, Sir Flinders Petrie, in his *History of Egypt*, said that "this could not be logically improved upon at the present day." To the priesthood, Akhnaton was known as a fanatic; he was even called "the criminal of Akhetaton."

The Old Religion

With the passing of Akhnaton, the old priesthood of Amon regained control. The old religion was re-established, the religion of innumerable gods. But Akhnaton's evolution and his recognition of truth, as he saw it, of a supreme

god, as he understood it, had made its indelible mark in the history of the world. It was enlightenment brought to mankind 3,400 years ago. His appearance on the horizon of his time left a mark never to be erased.

Breasted, who was one of the world's foremost Egyptologists, wrote that Akhnaton, undaunted, faced tradition, "that he might disseminate ideas far beyond and above the capacity of his age to understand. . . . The modern world has yet adequately to value or even acquaint itself with this man who, in an age so remote and under conditions so adverse, became the world's first idealist, the world's first individual."

Eternal Life

It is interesting that today the attention of the public is being directed toward Akhnaton and the period of his reign. A recent motion picture, entitled *The Egyptian*, taken from the book by the same name, is an example of this. Probably one of the finest contemporary books to be written in our time on the life of Akhnaton is *Son of the Sun*, by Savitri Devi. The preface to this excellent book is written by Ralph M. Lewis, F.R.C., Imperator of the Rosicrucian Order, AMORC.

As we have said, Akhnaton's hymns have become beautiful literature; they are perhaps monumental in their magnificence, and will continue to live, just as have the stone walls in Egypt on which his hymns were carved. In the opinion of the writer, some of the most significant and beautiful lines in his

hymns (hymns which were divided into strophes or stanzas, and began with "The Splendor of Aton") are:

*Thy dawning is beautiful in the horizon of
heaven,
O, living Aton, Beginning of life!
When thou risest in the eastern horizon of
heaven,
Thou fillest every land with thy beauty;
For thou art beautiful, great . . .
Thy rays, they encompass the lands,
Even all thou hast made.
Thou art Ra . . .
Thou bindest them by thy love.
Though thou art afar, thy rays are on earth . . .*

*Bright is the earth,
When thou risest in the horizon,
When thou shinest as Aton by day.
The darkness is banished,
When thou sendest forth thy rays . . .*

*They live when thou hast shown upon them.
How excellent are thy designs, O lord of
eternity! . . .
Thus thy rays nourish every garden,
When thou risest they live, and grow by thee.
Thou makest the seasons, in order to create
all thy works; . . .
In order to behold all that thou didst make . . .*

*Thou art in my heart,
There is no other that knoweth thee, . . .
Thou hast made him wise in thy designs
And in thy might.
The world is in thy hand,
Even as thou hast made them . . .
For thou art duration . . .
By thee men liveth,
And their eyes look upon thy beauty . . .
Living and flourishing forever and ever.*

*How manifold are all thy works!
They are hidden from before us,
O thou sole god,
Whose powers no other possesseth.*

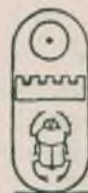
(Quotations by James Henry Breasted—from his book *A History of Egypt*, published by Charles Scribner's Sons, New York.)



As the Holy Ghost goeth forth from the Father and the Son, and formeth, imagerh, *figureth* or frameth, and loveth *all*; even so the Holy Ghost goeth forth in the angel, *into* his fellow brethren, and loveth them, and rejoiceth with them.

For there is no difference between the spirits of God and the angels, but *only this*, that the angels are *creatures*, and their *corporeal* being hath a beginning; but their *power*, out of which they are created, is God himself, and is from eternity, and abideth in eternity.

—JACOB BOEHME, 1575-1624



Bells as Mystic Music

By ANN SYLTE

ANCIENT Greece evolved the idea that the star-studded, jeweled machinery of the universe moved in a rhythmic, orderly manner to the accompaniment of music and color. This music and color could not be perceived by mortals, but only by the gods who inhabit the higher rhythms of the universe, so we are told in the "Music of the Spheres." Is it not possible that the lost word, could we become aware of it as sound, would be a note of heavenly exaltation such as the tone of a celestial bell, filled with infinite love? Earthly bells speak of God's love in the metallic voice that our human senses can understand: the voice of the metals of the earth.

What is the origin of bells and how did they become significant in religion? Why do chimes express our deepest reverence of things of the spirit? Why does the tone of a bell raise our consciousness to awareness of the Divine? Why are legends and superstitions connected with bells? What is a carillon?

Encyclopedias agree that the origin of bells is lost in the secrets of antiquity. However, it is possible to conceive of one of our primitive ancestors striking a bright piece of metal or stone on the ground, thereby calling forth a ringing note, a sound of mystery heard on earth for the first time. Such a magic voice could be used to frighten away evil spirits. Or could this music of the earth perhaps be the voice of the Great Unknown Himself?

The earliest recorded mention of bells is in Exodus 28:33-35. Here we find that golden bells were sewed upon



The Bok Tower

the hem of the robes of Aaron, the high priest, so that "his sound shall be heard when he goeth in unto the holy place before the LORD, and when he cometh out, that he die not." These bells must have been like the tiny round bells now associated with Christmas and sleigh bells, little more than a pleasant tinkling sound. A drawing from a 14th century manuscript depicts King David playing a set of five miniature chimes hung before him.

Groves's *Dictionary of Music and Musicians* states that the oldest bells yet discovered in Europe are not castings, but plates of metal bent into shape and riveted together where the edges meet. Bronze bells have been found in Assyria, but historians agree that ancient China was the first to "cast" bells, this art having been practiced by them for more than 4,000 years. Their oldest bells have unusual and interesting shapes, often with a wealth of inscription and decoration of a religious fervor.

In early history, bells everywhere are associated with worship. The feasts of Osiris and Isis in ancient Egypt were announced by the sound of the *sistra*, whereas in Athens the priests of Cybele used bells in their offerings. Bells were used in camps and garrisons during wars. The Romans announced the hour of the baths, and public assemblies, by the *aes thermarum*, or a *tintinnabulum*, and Caesar had a bell suspended before the temple of Jupiter.

Church bells did not ring during the early centuries of Christianity, for persecution and death was the penalty for

following this new faith. Meetings were held secretly in catacombs and in tunnels under the cities until the 4th century A.D., at which time the Roman Emperor Constantine became a Christian, and the need for secrecy was past. The Roman Catholic Church gradually became a powerful influence, and bells came into wide use in cathedrals and later in churches. Can anyone question the fact that many of the present-day religious customs and rituals may have descended from the ancient Hebrews?

The first cast bells were made by monks in monasteries, or by ecclesiastics. By the end of the 14th century, however, the demand for larger and still larger bells created a new field of art, and the casting of bells fell into the hands of the laymen. Traveling bell-makers set up foundries near the church where the bells were to be hung, and proceeded to ply their craft on the spot. Concentric molds were made from soft clay; the shape of the bell was left empty between the molds, which were then dried out by a fire beneath them. When the molds were thoroughly dry, the hot metal was poured into the empty space between them. A bell required anywhere from a day to a week or more to cool, depending on its size.

The villagers were always deeply interested in the casting of a new bell, and the pouring was watched by an eager throng. Enthusiasm ran to such great lengths that sometimes wealthy people threw their gold and silver plate, or precious jewels, into the molten metal to give the bell a good tone. Actually, such sacrifice was ineffectual, for the most resonant mixture was found to be copper and tin, roughly in the proportion of 4 to 1. Gold and silver did not give a pleasing sound. Zinc and lead were used for the smaller bells. The thickness of a bell's edge was found to be best about a twelfth to a fifteenth of its diameter, and the best height was twelve times its thickness.

A bell must be "in tune with itself." It has five distinct notes, the three important ones being the Fundamental, the Nominal (which is the octave above), and the Hum note (the octave below). These three notes must be true, and the bell can be tuned by thinning the metal around the edge, filing and

grinding until the proper relationship of diameter, thickness, and weight produces the right tone. The depth of a bell's tone increases with its size.

Reverence and Strange Customs

Bells in the Middle Ages were christened with much religious festivity, and blessed that they might have power against storm, evil spirits, and fire. A name was suggested by a "godfather" or "godmother." The *Catholic Encyclopedia* describes the now current custom of christening in detail, although it uses the word *blessing* instead. While incense burns, the bell is consecrated—the ritual includes water, salt, and holy oils. The bell is washed with water, dried inside and out, and covered with a white garment or chrisom, like an infant. After the ceremonies, the bell is rung, and a new voice is heard for the first time on earth.

Inscriptions and dates appeared on bells about the 12th century. Fire bells were inscribed with a petition to quench the flames, while church bells had the name of saints inscribed on them, sometimes with the name of the maker and the date, as well as a prayer. Such bells are now very rare, due to the wars of the Reformation during the reign of Henry VIII, and later the Napoleonic wars. At such times, the bells of a captured town were regarded as so much metal, and were melted for cannons. When the town became peaceful again, the cannons were melted to recast bells, but the dates and inscriptions were gone forever.

Bell lore is rich in superstition, reverence, and strange customs. It received extraordinary veneration in the Celtic lands (Scotland, Wales, and Ireland). During the 12th century it was the custom to make a solemn oath on a bell; this oath was even more binding than if given on the Bible. One of the oldest bells in Great Britain is the "Bell of St. Patrick's Will" at Belfast, which is mentioned in records as early as 552. It is now enshrined in a costly case of gold-and-silver filagree made for it about the 11th century.

Satis N. Coleman, in her *Book of Bells*, tells us that in the 10th century, a prosperous Saxon peasant with 500 acres of his own could become a noble



by building on his land a church with a bell and tower. Bells were also used as a reward or a gift from a king to the subjects of one of his "good" towns.

William the Conqueror, in England, introduced the custom of ringing a bell about 8:00 in the evening to announce it was time to "cover the fire" and go to bed. The French used the term *couvre feu* (cover fire) from which our curfew has descended.

In Britain, also, small bells, *crotals*, were carried into battle, and later buried with the dead, suspended on a spear. Bells were rung at funerals, in ancient times to dispel evil spirits, which custom in time became the "passing bell" of the Catholic Church during the Middle Ages, which tolled while a soul was passing into the beyond. About the 18th century, this custom changed into the slow knelling *after* death, and the people were reminded that "Of these, one (death knell) will be thine."

In ancient China, small prayer bells were used to attract the attention of the gods, and from the *Golden Bough* we learn of bells' miraculous power to quench fires, dispel storms, cure sickness and insure good crops. Even today, in some places in Africa, bells are the symbol of royalty; only the king or medicine man may carry them to dispel evil spirits or sickness. Japanese legends mention a bell which was a woman hater. The "Holy Ghost" bell at Strassburg is rung only when two fires are seen in the town at one time!

The *World Book Encyclopedia* states that cows or buffalo are sacred in India. The royal queen cow inherits her divinity and wears a bell for three days, after which it is returned to the temple. Krishna was a legendary cowherd, as our Christian Jesus was a symbolical shepherd. It must be quite apparent that the holy lamb is closely related to the sacred cow or buffalo.

In the 7th to 10th centuries, according to the *Encyclopaedia Britannica*, a method of excommunication was employed in the Roman Catholic Church. After the sentence was read, the book was closed, and priests brought forth twelve lighted candles to throw on the ground—a bell tolled as for the dead. This symbolical religious death was called *Bell, Book, and Candle*.

Inspiration

Ever, through the ages, men have risen to the heights of genius through the mystic music of bells. *Chambers's Encyclopedia* records that Mohammed of the 6th century A.D. was inspired by a voice which had the sound quality of a deep bell, while the words of the Koran were laid deep in his heart. *Potter's Story of Religion* also mentions this sound of bells during Mohammed's periods of *rapport*. The *New International Encyclopædia* describes it as "Strange sounds as of the ringing of great bells."

In 1859, the Gabriel bell which rung the Angelus three times daily for prayer, provided the inspiration for the famous painting of that name by Jean Francois Millet. We are also indebted to the Angelus bells for songs, poetry, and musical settings of great composers, among them the classic *Ave Maria*, the *Bells of St. Mary's*, and many others.

Longfellow describes the baptism of bells in the prologue of the *Golden Legend*. Schiller's famous "Song of the Bell" and Poe's "The Bells" are inspirations which will live forever. Hendrik Willem Van Loon, in his foreword to *The Story of Mankind*, gives credit for his larger conception of life to a visit he made as a child to the bell tower in Rotterdam, where high above the city, among the bells, he visualized a great history of evolution.

As bells became larger during the 11th century, the structure of churches and cathedrals changed to accommodate the high towers and belfries, so that the huge bells could be heard for great distances. In ancient times, towers had been used for defense, but now they partook of the nature of beauty. The Gothic period also made great changes in church construction and design. In Italy, many of the towers stood far apart from the churches, as much as several hundred feet—famous examples are the Giotto Tower and the Campanile of St. Mark. Probably the most famous tower of all must be the Leaning Tower of Pisa, which took 185 years to build, and was finished in 1359.

About 1600, the "peals" of bells, which had formerly consisted of three bells, increased to as many as eight (a full octave plus the note above). Up

until this time, "round-ringing" had been the only way to ring bells, the same three notes, one-two-three, over and over again. With a full octave to choose "changes" from, "change-ringing" in the 17th century became a fashionable sport for the nobles and the wealthy, particularly in England. "Change Ringing" clubs were formed, books were written about the pastime, and it became a keenly competitive sport of endurance and rivalry. Cities and kingdoms became famous for their bells; England became the "Ringing Isle."

How are bells of today rung? The British Isles love swinging bells, but the larger bells must necessarily be stationary; they are struck by a hammer, either inside or out. Some bells are rung mechanically, by winding like a clock.

The history of bells in America is even more interesting. In early days, bells warned of Indian attacks. Paul Revere, after his historical ride, became famous for the bells he cast; many of these are still to be found in the New England states.

The *Encyclopedia Americana* has an interesting story about the most famous bell in America: the Liberty Bell. It was cracked, not once, but five times. Originally ordered for the new State House in Philadelphia, in 1751, it cracked while its tone was being tested. It was recast, but proved defective this time also. The third casting seemed satisfactory and it was hung in 1753. The inscription on it read, "Proclaim liberty throughout all the land unto all the inhabitants thereof." To prevent its capture by the British in 1777, it was falsely reported sunken in the Delaware River, but actually it was hidden in Allentown, Penn. When danger was past it was replaced in Independence Hall. In 1835 it cracked again as it was tolling the death of Chief Justice Marshall. Repaired again, it cracked while ringing for Washington's birthday anniversary in 1846, and this time the damage was beyond repair. It now hangs, forever silent, in the vestibule at Independence Hall.

The Metropolitan Life Insurance building in New York City houses a set of famous bells. The tower is 650 feet

above the street, and the chimes hang twice as high as any other peal in the world. The four bells weigh a total of 7 tons, and automatic clappers strike the quarter-hour.

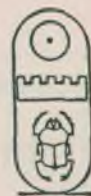
Other famous bells are to be found in the Missions which Catholic priests built from Texas and New Mexico up through the California coast. Marie T. Walsh tells their interesting history in her *Mission Bells of California*. These Missions were built in the pioneer days of the West to introduce civilized living as well as Christianity to the American Indians. Most of the Mission bells were made in Spain, although some came from New England by way of Cape of Good Hope, and some from Mexico, where excellent bells had been cast as early as the 16th century. Many colorful tales are told of the Indian and the Mexican bell-ringers of these early Missions. At the Glenwood Mission Inn, at Riverside, California, is the largest collection of bells in the world. Fascinating tales of history and religion can be traced from this collection.

There are so many interesting bells in the world that it is only possible to give the barest hint of them here. The largest bell on earth is the "Tsar Kolokol" (the Monarch or Tsar bell) at Moscow, but it is doomed to remain forever silent. Cast in 1733, it was cracked during the Moscow fire of that date which destroyed a large portion of the city. It was never hung. Its weight is estimated at 200 tons. In 1836, it was raised on a granite base, and the bell now serves as a tiny chapel, holding forty people. The broken piece which weighs 11 tons is the entrance.

The largest ringing bell on earth is also in Moscow. It weighs 128 tons. Its voice is said to make the earth tremble. The second largest is the "Great Bell of Koyote" in a Buddhist temple in Japan, weighing 150 tons.

The "Great Bell of China" at Peking, weighs 53 tons. Everyone has heard the legend of the bell-maker's lovely 16-year-old daughter who threw herself into the molten metal so that the tone of her father's bell would be perfect. The bell is said to have a sweet but tragic tone.

In the great Pagoda at Rangoon, in Upper Burma, is an ancient bell weigh-



ing about 80 tons and measuring 16 feet in diameter. It has been lovingly named the "Great, Sweet Voice."

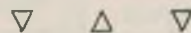
England affectionately calls her bells Great Peter, Great Paul, Great Tom, and so on. Big Ben's deep voice has been broadcast to America many times.

In modern days, the carillon has become the highest perfection of the art of bells. The golden tones of joyous chimes peal forth in perfect harmony from a tower high above the surrounding countryside. Belgium is the original home of the carillon.

A carillon consists of at least 23 bells (two full octaves, including the sharps and flats). It can be played mechanically, like a giant music box, or by hand; the *carillonneur* manipulates a large keyboard with wooden keys, and at the same time he strikes pedals with his feet. The first city in the United States to have a carillon was Gloucester, Massachusetts, in 1922. The largest carillon in the world is at Riverside Church in New York, with 72 bells (five full octaves including the sharps and flats). The most famous, perhaps, is the Bird Sanctuary and Singing Tower at Lake Wales, Florida, built in 1929 by Edward Bok as a gift to the American people. This tower has a lake surround-

ing the base, over which cross two marble bridges decorated with iron grillwork. Huge goldfish swim around the foot of the tower in the tiny lake, and palms and tropical foliage grow everywhere in orderly profusion. A brass door is set in the base of the tower, which is 205 feet high. This carillon consists of 61 bells; their weights vary from 16 pounds to 11 tons. There is no more joyous sound in the world than that of these lovely bells pouring out their music from the mountaintop, overlooking the placid blue lake far below.

This, then, is the evolution of bells, from the first note of mystery heard thousands of years ago, to a marble tower containing tons of melodious, quivering metal, the highest visualization of bells by intelligent civilized man. Such music is the rhythm and joy of a holy poem, the worshipful song of a mighty bird, the mystic voice of Mother Nature herself. Sound becomes an experience of beauty when mind is stripped of sophisticated, worldly thinking, and allows itself to become simple and believing, like a child's. Then it is possible to know, like primitive man, that this indeed is the voice of the Great Unknown.



Can You Explain This?



IN the northernmost part of Honshu Island, in Aomori Prefecture, about an hour's drive from Misawa, there are two graves highly venerated by the Japanese farmers of the little community. One grave, they maintain, is that of Jesus; the other, that of Ishikiri, his legendary brother.

According to news reports, these farmers believe themselves to be the blood descendants of Jesus. They report that Hachinohe Taro Tengu (the tall man from the mountain)—their name for Jesus—came to Japan from his Palestine birthplace when he was 21. Here he became a student of the

Shinto religion under the tutelage of the Emperor's son. When he was 33, they further state, he returned to his own country at the Emperor's direction that he might evangelize the Jews.

During a part of his bitter experience in Gethsemane and after, Jesus was greatly helped, these believers attest, by Ishikiri who suffered for him. His remark "I go to my father" is interpreted to have indicated his return to Japan, where it is said he settled under another name, married and fathered three daughters. His age at transition is given as 118.

In this way these simple Japanese farmers account for the kinship with Jesus. How would you explain it?

Son of the Sun

The Inspiring Life of Amenhotep IV

By Savitri Devi



The stirring, human story of the world's first individual. It was Amenhotep IV who brought about the world's first spiritual revolution. He was the first one to declare that there was a "sole God," and to reveal that Cosmic powers pervade all men. Here was a belief 3,300 years ago that anticipated the search of modern science for the underlying substance of all—matter, energy, and life force.

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... and a new book



Nefertiti Lived Here

By
Mary Chubb

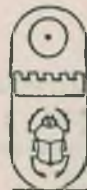
A tale of expectation! The wondrous suspense and excitement that greets the archaeologist digging away the sand from Egypt's ancient treasures! This is not a story of the life of Nefertiti, but a heart-warming account of the modern explorers who excavated the ruins in Tell el-Amarna, ancient city of Nefertiti and Amenhotep IV.

The extensive preparations for an archaeological expedition; the setting up of camp at the site of digging; the careful mapping of each day's work; the social life and repartee of the party; the meticulous care with which new finds are uncovered, preserved, and transported; the awesome feeling that accompanies the discovery of a rare and beautiful object; all these are vividly described, page after page of this book.

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You will thoroughly enjoy this book. Printed in large, easy-to-read type, it sells for only \$3.75 (£1/7/- sterling). Order a copy from:

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Human Evolution

By DR. H. SPENCER LEWIS, F. R. C.

(From *Rosicrucian Digest*, June 1932)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of our late Emperor, Dr. H. Spencer Lewis, we adopted the editorial policy of publishing each month one of his outstanding articles, so that his thoughts would continue to reside within the pages of this publication.



Most certainly there is nothing that counts so greatly in the mastership of life as the elements of human evolution. We may speak of culture, refinement, art, and all the other niceties of life and character that go to make up the so-called polished man or woman, but, after all, it is the evolution of the higher instincts in man or in the animal that makes it rise toward that degree of perfection intended by God and nature.

As one travels around the world and notes the manner in which some groups or races of people live he can see how in one city, let alone one country, there can be those of the same race and racial ancestry and of the same historical background who live like the lowest of animal creatures, while nearby are those who live like highly evolved human beings.

We find men, women, and children indifferent to all of the improvements that have been made in sanitation, hygiene, and personal and community cleanliness. We find them indifferent to the opportunities for education—and to any and all moral codes, ethical codes, and even legal codes. They are satisfied to live in dark, damp, unclean,

unwholesome huts, while around them on all sides is the bright sunshine and the clear air. They are contented with unclean food, unclean water, and unclean surroundings, even though they could have for the mere effort of moving themselves and their few personal belongings to another location, at no greater cost to themselves, clean and beneficial conditions.

There are men and women with no ambition, going through life with no prospect of change for the better and no desire to rise above the conditions which surround them. We find them eating and sleeping along the highways, or in hovels. We find them out of employment and out of money even while work may be secured just around the corner and money received in exchange for service of all kinds.

On the other hand, there are men and women in every country who have risen from poverty and from limited and restricted environment to great heights. We have wealthy men and women who have attained their present position of affluence solely through the exertion of their own efforts and the development of their own special abilities. We have young men and old men whose parents were grossly ignorant but who themselves are learned and occupy high places of wisdom.

We certainly do become what we have been taught to think and believe. Our education, thinking, and understanding create new cells of character in every part of our being and awaken the dormant instincts and qualities that make man a superanimal and a creature far above all other members of the animal kingdom.

By studying the life of domestic animals we may easily see the result of this cultural influence. We see the well-trained cat or dog refusing to allow his own body or sleeping place to become soiled or contaminated. We find such animals more select and more critical about their personal existence than many of the human beings we meet in various lands.

Dormant Instincts

Only recently this story of evolution and of cultural development was impressed upon me in a very personal way. One of my younger children had adopted and brought into the basement of the house a typical "alley cat." We knew nothing of the ancestry of the cat, of course, but its appearance as a young kitten was certainly against any belief that it had been properly cared for by either its own mother or anyone else. Tenderness, affection, food, and some very positive training developed the cat into a likeable little creature except that it manifested its preference for the dark parts of its abode and did not mind eating its food in unclean places to which it would drag whatever was given to it. After months passed by, the children looked forward to the birth of a litter of kittens and we wondered what kind of mother this strange cat would prove to be. Those who told us they knew all about cats and dogs reminded us that "instinctively she was a mother" and that the alley cat would prove to know as much about motherhood as any cat that had been trained or any being that had been educated. Every opportunity was afforded to make the expectant mother cat contented and to provide every proper convenience.

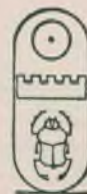
At last the litter of five kittens was born. One of them was smothered lifeless within a few hours after birth and thereafter we noticed that this cat had about as much interest in her kittens as

a wagon wheel has in the driver of the wagon. She would allow the kittens to nurse, of course, but it was unquestionably the attitude of a trial rather than of love and affection. She made no attempt to clean the kittens nor to lift them out of the corner of the box in which they were born, nor to uncover them when they would tangle themselves in the loose cloth that was provided for them to sleep on. She would get up and leave them for long stretches at a time and then go back and throw herself upon them without any concern as to their comfort. Every few days one of the little kittens passed to the Beyond, and before any one of them reached the ninth day and had its eyes open they were all gone to the little Heaven for kittens. The mother then stretched herself and discovering the box was empty and the little lifeless bodies had been removed, let out a wail or two. She made a pretense of hunting around for them for a few minutes, and then continued her interrupted social engagements around the back yards and the streets.

This cat had probably inherited just such instincts as she manifested. There were undoubtedly higher instincts lying dormant in the cat but they had not been awakened. From the few hours of moaning and wailing that we heard, this mother might actually have missed the kittens when it was too late, and I believe she learned her first Karmic lesson. The chances are that if she ever has any other kittens she will give them just a little bit more attention than she gave these first ones.

But the whole incident illustrates to me just what I have seen among human beings in many lands and, I am sorry to say, right here in our own glorious, progressive, highly civilized, cultured modern country. My younger children felt bad about the incident. The greatest shock to them was the shock to their faith in animal instincts. What the teachers at school had told them and what they had learned about the kindness of dumb animals toward their own offspring, and upon which they built a faith in the manifestation of God's love through all living things, was badly shattered.

I know of many human beings who are living much like that cat lives. She



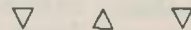
is well fed when she cannot find food for herself, and she always knows where there is a place to sleep. If she wants her back scratched she needs only to come near one of the children and hump her back and cry a moment to get all the attention she wants; so why should she bother with the development of any instincts or the perfection of any superqualities, traits, or abilities that may lie within?

But a time is coming when that cat, like millions of human beings, will want the personal power to do for herself what she finds others will not do for her. There is coming a time when a very nice little woolly dog or some fluffy kitten will take the place of that cat in our house. Then this poor unwise creature will find that she must go out and hunt for food and hunt for affection and for warm and safe places to sleep, and she will meet with personal inabilities to do the things she should be able to do.

I do not know whether a cat can soliloquize or not, and I do not suppose it would begin its little personal discussion with the famous words "To be or not to be," but this cat will probably perch herself on the top of some fence some night when it is cold and dreary and when the moon is clouded out and she will say to herself something like this:

"What a nice failure I have made of my life! I had no good training at home when I was with my parents and when I was taken to a better home I thought all I had to do was simply to take all that was given to me and make no effort to improve myself. And when the time came for me to demonstrate the great miracle of life and be a mother I still failed to do the things I should do, and here I am now an outcast when I might have been the proud mother of an admiring little bunch of kittens and all of us playing around the fireside in that home over there."

If we, as human beings, depended upon our divine instincts and the Godly consciousness in us to arouse and force us to live the life we should live, we would turn out to be nothing more than this alley cat. It is through our own efforts, through a willful, determined, systematic effort to develop understandingly the dormant instincts within us, the unawakened consciousness within us, that we are enabled to evolve and become living images of God. We must develop the psychic emotions, the psychic discriminations, the psychic tests and preferments and know all of the spiritual evaluations of life, if we want to become perfect, more masterful, happier, and more contented in life.



SIGNS OF THE TIMES



In every age there are definite signs or indications which reflect the thoughts and progress of the people. In these days, when people are turning more and more to new avenues of thought, the name and symbol of AMORC appearing in public places is truly a sign of the times. It is indicative of a new way of life, a new era of tolerance and investigation of universal phenomena. And the small red AMORC seals appearing on thousands of pieces of mail day after day, in every part of the world, are making the public more and more conscious of this new era of thought.

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*The
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The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called *Liber 777* describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Scribe S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (*Please state whether member or not—this is important.*)

THE SHADOW OF DOUBT

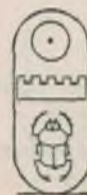
By CECIL A. POOLE, *Supreme Secretary*



THIS is the season of the year when we believe and practice the spirit of peace and good will. The depth of these ideas may be judged by the effectiveness of the concept of peace and good will throughout the entire year. To the average individual it would seem that the concept of peace and good will is something that is put into words only during the holiday season because during the rest of the year, there is considerable lack of peace among men and lack of good will toward others. It is comparatively simple for even the most dour individual to wish happiness to another at the time of year when everyone else is doing the

same thing, but it is questionable as to whether his wishes are deeper than a mere statement of words.

In examining the thinking and the behavior of human beings throughout the world, it would appear that doubt and fear are more firmly grounded in the minds and daily behavior of individuals than is the concept of peace and good will among men. To state that peace and good will are not firmly grounded is not saying that the world is on the brink of another catastrophe. During the past ten years, too much of this concept has been promoted. In most countries people have lived under the constant threat that another devastating war may begin at any time. Whether or not war actually comes about is a question that only the future can an-



swer. In the meantime, doubt and fear exist in the minds of people, not solely upon the basis of a war but in connection with their more personal relationship.

There are other evidences of uneasiness and unrest in human behavior. The problems of crime and of law enforcement occupy the time and attention of many individuals. Lack of consideration in the dealings of one individual with another is evident in daily experience. There is the necessity for emphasis upon the part of more and more people to practice common decency, courtesy, and humane understanding.

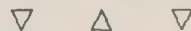
Doubt casts an actual shadow over the lives of many individuals. They are constantly questioning the validity of what they do, and are asking whether their efforts are worth while. Whenever there is doubt, there is also fear, because anything that is not completely understood, the unknown, naturally makes one fearful. What we understand as belonging to our environment we accept. Such conditions we do not fear to the extent we fear those things that are completely unknown and unexplainable to us.

It is very easy to say that the doubt and fear that overshadow the mind of the people of today is based upon the uncertainties and complications in modern civilization. This concept is an attempt to excuse the situation, rather than to try to explain or solve it. All civilizations have had their periods of uncertainty. Men have never lived for a very long period of time in any era where circumstances were conducive to complete peace and assurance of security, either in the physical or in the spiritual phases of their existence. If individuals doubt what is best for them, if they question the steps that they should take, if they do not know what may be their lot in life, or its purpose, that is due to their complete lack of

adjustment to the circumstances which constitute life. They have an improper sense of values, a lack of adjustment to the demands and purposes of life.

The message of this season should continue to be that of peace and good will, but it should also bring the concept of peace to men's mind—the realization that the full attainment of peace lies within self. To the mind of people who live constantly in fear of the circumstances about them, and in doubt as to their purpose and eventual value in life, it is necessary to convey an assurance that there are values in the universe that may have been overlooked in the human tendency to rush from one set of circumstances to another. If, at this season, it is possible for us in any way to help to establish an unshakeable belief in the eternal standards of truth in those who live in doubt, a belief which will remain unchanged next Christmas, or even one hundred years from next Christmas, then we shall have given, at this season of the year, that which brings peace to the mind of mankind. To do that we will have created a hope where now exists a void. We will have replaced doubt with assurance, and a sense of values where fear now exists.

The values that in man's mind can cause him to look to a permanency of existence, rather than to the transient demands of his daily existence, will bring about a transformation in his life with the assurance that truth is an eternal condition that was ordained by the Creator. If man aspires toward the realization of truth, he, at the same time, aspires toward the understanding of his life. He aspires to the attainment of a relationship with the force that is conducive to the maintenance of peace and good will among men at all times—regardless of their status, or regardless of how they may be judged by their fellow men.





If Thoughts were Bubbles

By ELOISE FRANCO, F. R. C.



THE other day while leafing through a small mail-order catalogue I came upon a gadget that really made me pause and think. It was a toy for a child to wear that made it appear as though he were producing bubbles out of the top of his head.

Cute, I thought—apparently blowing bubbles out of the top of one's head. Then came the startling idea: *What if our thoughts were as visible as bubbles!*

But how close to the truth! There is no denying that thinking does result in the giving off of an actual energy. Scientists have proved it through all kinds of tests. With an encephalograph, they have found that there exist definite "rhythms" for sleeping and waking. They have observed dreams forming little "spindles" and problem-solving changing the rhythm pattern in accordance with concentration. Another instrument, the encephalophone—which indicates the pattern through sound instead of by pen-traced lines—shows that energy given off by the normal healthy brain produces a pleasant musical trill whereas that from one abnormal produces a sinister moaning like the wind sighing through a forest of pines.

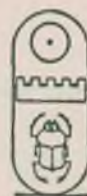
Then, too, this same energy is actually visible to those gifted with the powers of clairvoyance because there exists around us—as around every material object—an electromagnetic field or aura which is actually composed of energies given off by our body. Also metaphysical students have tried many mechanical experiments, including the use of colored and/or polarized light, to make the aura visible. Some have been highly successful.

But what would the effect upon us be if we knew our everyday thoughts were going to be as normally visible to others—in terms of colors—as the bubbles spilling out of this child's toy? We might think twice about losing our temper if we knew our tantrum would result in a veritable fountain of bright-red bubbles pouring forth from the top of our head *and accompanying us for hours*, since the energies produced by thought are not dissipated as quickly and easily as bubbles formed from soap and water.

We might try to control our thoughts of hate or envy if we knew they would be advertised to the world in a multitude of ugly dark-green bubbles. We might soon make an attempt to change our negative selfish ways if we saw ourselves perpetually surrounded by telltale bubbles of dull brownish-gray.

How valuable such a phenomenon would be, encouraging us to watch our thoughts and deliberately seek to send out bubbles of a pleasing color that would indicate a better nature. For instance we should then try to exchange the dark-red of passion and earthly ambitions for the delicate pink of pure friendship and love together with the beautiful green of spiritual unfoldment. We should want to turn the dark red-brown of disagreeableness into the light blue of sweet reasonableness or at best the bluish pink of an evenly balanced personality.

Then if we could accomplish this right-about-face in our habits of thinking, our mental attitudes, what a pleasanter place this world would appear to our clairvoyant friends—and what a step forward we would be taking toward demonstrating that Thought is *the Creative Power*.



Early American Physician

By HAROLD PREECE

HE was one of America's earliest scientists and its first recognized painter. When doctors were few in our country and medical schools nonexistent, he trained others to heal the sick. A simple "Practitioner of Physick," he described himself in the quaint language of the 18th century. Yet his long mortal span might have been symbolized by the Mystic Triangle of accomplishment whose meanings he knew so well.

For he was the connecting link between three Rosicrucian Grand Lodges of his day. He served both the British and the German supreme bodies as overseas Legate. Upon his arrival in America, he served as Precentor in the nascent American Grand Lodge which the two European bodies had jointly planted on the soil of colonial Pennsylvania.

Christopher Witt he is listed in the original archives of the Order which Julius Friedrich Sachse assembled in the present Epoch of Rebirth, from the Pennsylvania Rosicrucian descendants. Perhaps his surname was properly De Witt which often became contracted into its shorter form. Details of his maturing years are disappointingly too vague because he spoke or wrote so little about himself. But tradition relates that he was born in the English county of Wiltshire at some time during 1675.

Within that county lies the massive and ancient shrine of Stonehenge which British mystics continued to use as a gathering place long after its earliest-known Magi, the Druidic priesthood, had ceased their visible work. Witt, the Adept in embryo, grew up within the



shadow of this majestic sanctuary which may have been to the Western world what the Great Pyramid of Gizeh was to the East.

As a boy, young Christopher must have often roamed around the imposing altars of Stonehenge. Sensitive and precocious, he probably wondered what forgotten mysteries of elder days still proclaimed themselves from the Circles and the Trilithons of the venerable Temple. From old people of the county, he may have picked up fragments of esoteric knowledge still preserved in folklore.

Undoubtedly his seeking mind led him to the august and highly-developed British Rosicrucian Order whose members often made pilgrimages of veneration to Stonehenge. Into what local lodge he was eventually initiated we do not know. Many gaps exist in the history of the British section because its records were appropriated during a period of dormance of the true Order by the promoters of an irregular and unauthorized organization calling itself *Rosicrucian*.

But certain circumstances suggest that Witt was instructed by the illustrious English Magus, Elias Ashmole, who traced the native British occult tradition to the Druidic rites once celebrated at Stonehenge. Ashmole was not only a member of the British Grand Lodge called Solomon's Temple but also a leading figure in the scientific groups of the kingdom. Like Witt, he was also interested in botany, music, alchemy, and mechanics.

As Ashmole in his youth had been drawn to the celebrated Adept, Robert Fludd, so Witt may, in turn, have been attracted by Fludd's chosen disciple and

successor. Some of the eminent physicians belonging to the British grand lodge may have influenced the young Initiate to choose medicine as his career. "With his scientific studies," so the Pennsylvania physician-historian, Dr. I. Pearson Willits, points out, there continued to develop "a taste for the occult and the mystic."

We can safely assume that brilliant young Dr. Witt prospered in his profession, for he was no penniless pauper when he migrated to America in 1704; nor must we imagine that blind chance influenced him to forsake his comfortable life in England and come adventuring to the colonies.

He came here a man with a purpose. That purpose was to establish more firmly the first foundations of the Rosy Cross in the New World.

Christopher Witt had probably labored with Ashmole and other British Magi to settle the original group of forty refugee German Rosicrucians on the Wissahickon River near Philadelphia in 1694. During the decade that had passed, the sponsoring grand lodges of Britain and Germany had watched anxiously the progress of the new section across the Atlantic. With transportation and communication so slow in those days, it became impossible to give the immigrant *fratres* proper support and guidance unless a Legate was stationed among them.

From what we can deduce the man chosen was Christopher Witt. He came first to the Philadelphia suburb of Germantown, the trading center for the Rosicrucian community on the Wissahickon. On hand to welcome him was a Germantown tailor and Initiate, Christian Warner—sometimes miscalled *Warmer*—who presented him with a hat to replace one that he had lost on shipboard.

Several historians have naively concluded that Witt first became interested in mysticism when a mystic gave him the hat—as if Rosicrucians recruited members by passing out presents. But the subsequent activities of the newly-arrived British *frater* prove that he was already regarded as an exalted Master by the founding Brethren in America.

Compassion and Service

He spent little time in Germantown but hurried to the Wissahickon site of the "Chapter of Perfection" as this pioneer Grand Lodge of the Americas had been named. There he began resolving the confusion resulting from the long and severe illness of the saintly young Magister, Johannes Kelpius. Because he knew the language and customs of America, he could give his German-speaking confreres the sympathetic help and counsel they so badly needed during the grim crisis.

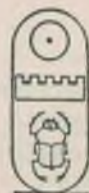
Christopher Witt was the only non-German ever to sit in the Councils of that first American supreme body. During the uncertain months that followed his arrival, the migrant English *frater* also became the closest friend and confidant of the ailing Kelpius.

He acted as Kelpius' nurse, as secretary, and medical advisor. To his devotion, we owe the translation of the learned Magister's hymns into English. Because of Dr. Witt, we know too what Kelpius looked like. Wishing to preserve the features of his friend for posterity, the youthful physician proceeded to paint a picture of him.

The picture—believed to be the first oil portrait ever done in America—is still to be seen in the library of the Historical Society of Pennsylvania, along with Witt's manuscript versions of the Kelpius hymns. Witt's medical skill probably prolonged the German-born Master's life for many months till his transition from tuberculosis at the untimely age of thirty-five.

Soon the doctor who had tended one patient was called upon to provide for many. Germantown had been without a resident physician since its establishment as a community of German Menonites by Franz Daniel Pastorius in 1683. Pastorius had been deeply influenced by Rosicrucians whom he had met in the Pietist movement of Germany. In America, he had become the intimate friend and staunch admirer of Dr. Witt. Probably, with the consent of the Brotherhood, the Doctor began practicing in the settlement which had hitherto relied on crude folk remedies for the relief of the sick.

Witt's first home in the devout community was with Daniel Gessler, a local



householder and Rosicrucian. Nearby lived his equally good friend, Christian Warner. The three comprised a Triune of Adepts in the Philadelphia Lodge which later received such distinguished Initiates as Benjamin Franklin, Thomas Jefferson, and Thomas Paine. The attachment of the Doctor and his two learned colleagues continued through their lifetimes.

For twenty years, Dr. Witt dwelt in the home of Frater Gessler. Patients thronged his waiting rooms and his practice was profitable. Dr. Willits declares that "in professional knowledge, he was probably the peer" of Philadelphia's three best-known physicians—Wynne, Goodron or Graeme.

During those two busy decades of work and research, Dr. Witt kept in constant touch with the Wissahickon brethren who were often seen walking through Germantown dressed in long grey robes and Biblical-type sandals. He made extensive purchases of property in the settlement and often acted as a friendly agent in real estate transactions for Gessler or Warner. His international list of correspondents included not only the British and the German Masters, under whose authority he acted, but also many of the leading scientists and philosophers of Europe and America.

As Legate he welcomed the second group of Rosicrucian colonists which sailed from Germany to Pennsylvania in 1720. He helped prepare for the leadership of the American Order the ultimate successor of Kelpius, Conrad Beissel, who came that year to Germantown as an apprentice baker and a steadily advancing Initiate.

The transplanted Mystic Rose continued to unfold and spread its radiance in America. New chapters and study circles—its strong young tendrils—developed in a number of communities. English-speaking Neophytes found it more convenient to receive instruction from Christopher Witt than from the venerable Masters who spoke German. In turn, Witt's ever-increasing responsibilities to the Order necessitated his seeking larger quarters than those he had occupied so long with Daniel Gessler.

His inherent love of nature required

that he find a place where he might demonstrate the life force of the Cosmos through its varied and colorful flora. From a Germantown citizen named John Doeden, Dr. Witt purchased, in 1726, the most beautiful small estate in the community.

Nature Plus Invention

He planted its three acres of ground with as many varieties of native flowers and trees as he could find space for. Avenues of hedges and evergreens made the tract a place of delicate beauty even during the cold Pennsylvania winters. Similarly his dwelling expressed visibly that invisible yet profoundly real system of Contemplation and Activity which governs the noblest Adepts.

Roomy and comfortable, it gave him the background for a new epoch of Karmic fulfillment. He remodeled it to include his own private scientific laboratory where he conducted experiments of which, unfortunately, he left no record. One portion of the three-story stone building was converted into a workshop. There Christopher Witt, in his spare moments, concerned himself with the fundamental Cosmic measurements of time, making clocks and watches.

His versatile hands also constructed an organ where he played for his friends the fugues of Bach and the hymns of Kelpius. His music room also contained several virginals—those exquisite little forerunners of our modern pianos. On their keyboards, he in lighter moods, performed popular English ballads.

Astronomy had always been one of his main interests and he had perfected his knowledge of this science during his sojourn with the Wissahickon brethren. With his telescope, later to be used by George Washington during the Revolutionary War, Dr. Witt studied the movements of the celestial bodies as learned Adepts before him had done in the Rosicrucian temples of Egypt centuries before.

When the great Klingenberg Comet (also recorded as Grischow's comet) of 1743 appeared, it was Witt who charted for the Order its position and frightening course. His reports on the comet are to be found in the early American

Rosicrucian records which Sachse, the historian, so providentially salvaged from oblivion.

Denouncements and Appreciation

A few fanatical clergymen and their followers, caught in pitiful snares of hellfire and bigotry, began denouncing Witt as a "sorcerer" practicing dubious magic in a God-fearing municipality. Much the same charges had been leveled by the same element against Roger Bacon in England and the cruelly-slandered Dr. Johann Faust in Germany.

But to the intelligentsia of colonial America, the scholarly, greying physician was an honored figure from whom they might learn. To intellectuals outside the Threshold of initiation, the establishment of Christopher Witt was the place where they might come and clarify ideas revolving as vague nebulae in their minds before talking with him. To those under the Rosy Cross, the pleasant residence was literally the *House of the Master*.

They beat a path to his door—both those who interpreted truth through the academic and those who tested it through the veiled principles of the arcane. Dr. Benjamin Franklin also came calling. Perhaps those visits may have first influenced Franklin, already a high-ranking member of the Masonic Order, to become a Rosicrucian.

Other distinguished visitors were constantly knocking at the door of the genial and hospitable Magus. Among them was John Bartram who had started America's first botanical garden and now came seeking the man who had planted the next one.

One of those immortal friendships between men developed as "the father of American botany" and one of the world's foremost occult scientists exchanged visits and specimens of plants. Bartram's published writings testify eloquently to the impression made upon him by Rosicrucian tenets, of which he first heard from Christopher Witt.

He mentions one memorable session where he and the kindly Magister "talked botany in the gardens—Philosophy, Magic, and Mystic Divinity in the house." It is unlikely that Bartram ever became an initiate of the

Order as a result of his long association with Witt. But it seems that the great scientist learned what he comprehended of metaphysics from the philosopher of Germantown. Through Witt, in the early decades of the 18th century, he became acquainted with the principles of mental telepathy and pre-cognition—which in the 20th century are being proved by the celebrated experiments of Dr. Rhine and others.

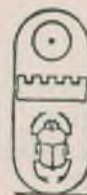
For evidence, we have a letter that Bartram wrote to the famous English naturalist, Peter Collinson, in 1745. Collinson meanwhile had become a correspondent of Witt after their mutual acquaintance, Bartram, had introduced them by mail.

"For though the oracles be ceased," Bartram declared, "and thee hath not the spirit of divination, yet according to our friend, Dr. Witt, we friends that love one another sincerely may by an extraordinary spirit of sympathy, not only know each other's desires but may have a spiritual conversation at great distances one from another."

Still other guests came to remain under Magister Witt's roof as disciples of the arcane, as students of medicine or both. Circumstances suggest that the most promising Neophytes of the American Rosicrucian Order were sent to the House of the Rosicrucian Master for further instruction and development.

Witt's occult students probably included Christian Lehman, the prominent colonial surveyor who also initiated all of his nine children into the mysteries of the Rosy Cross. Another pupil was Christopher Sauer, one of the great figures in American printing, and to Sauer, the Magister also taught the art of clockmaking. Franklin, as we have seen, probably came to him for instruction as did undoubtedly Pastorius who produced the first scientific treatise ever written in what is now the United States.

Another student who shed brilliant luster on his master was Jacob Philadelphia, who later migrated to Europe, visited the ancient Rosicrucian lodges of India, and delivered scientific and metaphysical lectures in many countries of the world. Jacob's first scholarly contacts abroad were Rosicrucians who were friends and correspondents of



Christopher Witt, the Legate and Teacher.

Those who studied medicine under Witt were also required to master the arcane in order that they might demonstrate mystical principles of health to their patients. Two members of the Warner family whom he trained as physicians were also esteemed Adepts of the Philadelphia lodge. How many doctors learned to heal sick bodies and troubled personalities from him we have no way of knowing. Yet, in an age when not one American medical school had been established, not one American medical textbook written, a Rosicrucian Master and physician gladly instructed those whose mission was to heal.

In 1738, Dr. Witt inscribed what ex-Governor Samuel W. Pennypacker declared to have been the first medical diploma ever issued in America. The certificate given to John Kaigline of Haddonfield, New Jersey, declared that the fledgling doctor "has lived with me a considerable time to learn the arts and mysteries of Chemistry, Physick, and the Astral Sciences whereby to make a more perfect discovery of the hidden causes of occult and uncommon diseases—in all of which he has been very diligent and studious, as well as in the administration of medicines and in the various causes wherein judgment may be solely dependent upon—*so far as he follows my instructions . . .*"

The words that I have italicized show that Magister Witt would countenance no vagrant deviations from authentic Rosicrucian teachings. *Truth* he knew to have its relativities. But equally it had its absolutes by which its principles were transmitted from generation to generation. This concept he demonstrated to protect the American Order after the establishment of its second center at Ephrata, Pennsylvania, in 1730.

Some years after the founding of the community, two Neophytes surnamed Eckerlin, having learned a little, felt called upon to teach a lot. Defying the authority of the Ephrata Master, they attempted to transform the Order into a replica of a long-outmoded Egyptian type of Masonry. If this faction had been permitted to operate unchal-

lenged, it would have simply become the dubious ancestor of one more sorry clandestine society pretending to be of the Rosae Crucis.

Dr. Witt lent his influence as Legate to Magister Peter Miller and others who were resisting the unwarranted innovations. The Eckerlin brothers were expelled from the community and the Order. Moving to Virginia, they established a community of their adherents which, they hoped, would rival Ephrata.

Later the Eckerlins repudiated their follies and returned to Ephrata, petitioning for reinstatement. Magister Witt joined with Miller and the others in extending them forgiveness. At the same time, he took occasion to visit their center in Virginia while on a botanical excursion to that province. We can assume that he gave wise counsel to the community in its task of correcting its rituals and practices so that it might function as a genuine Lodge rather than an erratic sect.

The Closing Years

Fame kept bringing increasing recognition, and prosperity brought increasing rewards to the erudite patriarch of Germantown. Age crept upon him but his fine mind remained quick and alert, even when his pace slowed and his inspired, creative hands started tiring more easily.

After he had reached the Scriptural Age of seventy, his eyesight began failing. Meanwhile he had made for the Ephrata center a symbolic clock, which indicated only hours and not minutes. The historic timepiece can still be seen on the tower of the old Academy in that hallowed Rosicrucian shrine of the Americas.

In 1758, when he had passed his eighty-third birthday, he became totally blind. But so sensitive was his touch that he was still able to heal the wounded during the French and Indian War which preceded the American Revolution. History preserves the name of a Lieutenant Whitman of Reading, Pennsylvania, who was one of his military patients. Still, guided by his mulatto servant, Robert Claymer, Dr. Witt was able to visit John Bartram and other cherished friends.

On July 9, 1761, Bartram sorrowful-
(Continued on Page 471)



Entropy and Evil

By WALTER J. ALBERSHEIM, Sc. D., F. R. C.



ENTROPY is a scientific term related to thermodynamics; evil is a concept of religious morality. What is the connection between these words that represent different domains of human experience?

Modern science presents a strange paradox. Outwardly, natural sciences and technology seem incredibly successful. Discoveries and inventions are snowballing and provide unheard-of material comforts to our Western world, and yet our scientists are prophets of doom and gloom.

One can understand that those physicists who were called, straight from their ivory towers, to the construction of atom bombs, felt as if they had committed Original Sin. But the despair of science goes deeper. It regards as irrefutable a law of thermodynamics which states that the Universe is headed toward degradation and ruin. How did such a pessimistic philosophy arise?

Modern science was born when the animistic superstitions of the Middle Ages gave way to mathematical rules. Numerical laws of planet motion were observed by Kepler, and explained by Newton, as the workings of universal mechanical laws. The triumphs of Newton's methods led the 18th century scientists to assert that the entire future course of the universe could be predicted if its present state were known exactly.

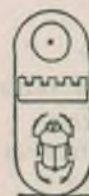
The 19th century receded from this overconfident viewpoint. Maxwell realized that Man cannot even measure

the positions and velocities of all the gas molecules in a small vessel—much less those of the countless stars and galaxies spread through the outer heavens. Those properties of a gas that can be measured are averages of vast numbers of particles. Maxwell explored these properties by a statistical analysis and explained from the observable behavior that a gas—as of all gross matter—was the most probable state of its constituent atoms. His method was extended by the American physicist Gibbs.

Increasing Probabilities

Thus, practical physics was founded on probability. But it was still possible to argue, as Einstein did, that from the viewpoint of an Infinite Mind the world's course remains predetermined. However, modern quantum theory claims that the motions of each individual atom and the transmutations of each quantum of energy are unpredictable, subject only to the laws of chance. Thus, according to present science, indeterminateness pervades the entire structure of the World from the bottom up.

Although the future course of the world is regarded as unknowable in every detail, it is headed toward states of increasing probability. Unfortunately, the most probable state of physical systems is the most irregular, most disorderly one. According to an old saying one cannot unscramble an egg. One atom bomb can smash a beautiful cathedral into a pile of rubble, but no amount of atom bombs can ever transform the rubble back into a cathedral.



The scientific term for this doctrine of increasing disorder is ENTROPY. We may interpret this recondite word as probability, as disorder, or as "unavailable energy." According to the Second Law of Thermodynamics, the entropy of the world is irreversibly approaching its maximum value which consists in complete disorder.

If one attacks this doctrine by stating that, after all, there are in this world living beings who create order out of chaos and who build cathedrals of most improbable beauty, then science answers that living beings exist and think and work only by utilizing and lowering the high potential vibrations of our Sun.

Chaos and Doom

According to our astronomers our known Universe seems to have started from one central point, about five billion years ago, and has been spreading ever since with tremendous speed. Eventually, after many more billions of years, its suns and stars will burn themselves out, its planets will freeze, and all cosmic life and order will turn into chaos.

This irreversibility is "time's arrow," as Dr. Da Fano pointed out in his article in the *Rosicrucian Digest* of November 1954, pp. 416 to 420. Potential energy and tension are vigorous youth; their relaxation means old age and death. This inexorable law that applies to all undisturbed or "closed" physical systems in the world is assumed to be valid for the Universe as well. Doom and gloom, indeed!

Before attempting to argue directly against this dark, fatalistic view of the world, let us look at the world view presented by Western religion.

According to our Bible, a loving, wise, and almighty God created a perfect and deathless world. But something went wrong with this creation. Evil, death, and suffering came into the world through sin. It matters not whether the original sin consisted in Adam's disobedience or in the pride of Lucifer, the prince of angels who turned into the Devil. Due to sin, this material world is rotten to the core and destined to be destroyed at some ultimate Day of Wrath.

(Continued on Next Page)

*The
Rosicrucian
Digest
December
1955*

Questions



The questions in this column are two of many submitted by readers. They have been chosen as of sufficient general interest to warrant inclusion here.

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Question: Who were the Nicene Fathers?

Answer: In the strict sense of the word the early church patriarchs were not known as Nicene Fathers. They were called Ante-Nicene and Post-Nicene Fathers—that is, church leaders before the Council of Nicaea (A.D. 325) and after the Council.

The most important of the Ante-Nicene Fathers were Justin Martyr, Athenagoras, Irenaeus, Tertullian, Hippolytus, and Origen. Well-known ones of the Post-Nicene period are Eusebius of Caesarea, Athanasius, St. Jerome, Arius, and the two Gregories—Gregory Nazianzus and Gregory of Nyssa.

The beliefs and teachings of both groups varied. In the main the Ante-Nicene group were apologists; that is, they defended the Christian doctrine. The apologists tried to make the Christian teachings as consistent as possible with Greek philosophy. In the Post-Nicene period, Emperor Constantine published his edict of toleration for the Christians. The persecution of Christians then ceased. The Post-Nicene period became one of crystallization of church doctrine as proved by the many ecumenical councils in which the Post-Nicene Fathers participated. This came about to satisfy the demand for a reason to penetrate the truths of Christian revelation.

• • •

Question: What is psychometry?

Answer: The term *psychometry* denotes the faculty possessed by certain individuals of reading the characteristic traits of others, as well as identifying the environment. This is accomplished by holding in the hand or placing against the forehead a small object belonging to the person concerned. The psychometric faculty was first identified by Dr. J. R. Buchanan, who gave it its name. He believed that everything that has ever existed, whether it be object, scene, or event has left an impression in the akashic matter as well as on objects. Certain people possess the ability to read these impressions.

There is a close kinship between the Worlds of Science and of the Bible. Both start with a sudden act of directive power, and both carry the seed of destruction within them. In the scientific cosmology, ENTROPY or disorder saps the original creative power; in the Bible, evil or the defiance of Divine rule and order brings death into this world.

The two versions correspond, scientific entropy being the counterpart of religion's evil.

Hope and Promise

However, the Bible contains an element of hope and promise that is missing in scientific lore: men of good will are to be redeemed; and at the end of the present material universe, a perfect, timeless, spiritual World is to come.

While this literal interpretation of the Bible is more inspiring than the thought of a mechanical universe running down like an unwound clock, it does not measure up to the mystical conception of God and World. To a mystic, the assumption of an evil principle or devil that fights against God's rule is incompatible with the all-embracing power and presence of the Divine Being.

The mystic believes that the Supreme Being in Itself is in eternal rest, balance, and harmony but that to our finite minds It expresses Itself as teeming, manifold life. And life is motion, motion is change, and change means the death of each old form and embodiment, to make room for new ones.

Every individual life form and every living being is subject to pain, sorrow, ultimate defeat, and death insofar as it strives to maintain its separate identity. However, it may partake of immortality and eternal bliss insofar as it realizes its undivided unity with an indwelling, universal, Divine Mind.

The mystic's warrant for his trust in the goodness of this underlying Mind Power is not only a subjective, personal experience, but also his realization throughout Nature of its order, harmony, beauty, and love. All these qualities transcend the mechanistic concepts of "survival of the fittest" and "random probability."

Pain and Death are the negative polarities of Change and Life, just as shadow and darkness are necessary to the perception of light. Evil and disharmony arise from the vain attempts of an individual life embodiment to extend its sway in willful disregard of its fellow creatures. Hence evil is a temporary manifestation, wiped out with its perpetrators by the eternal flow of Universal Life.

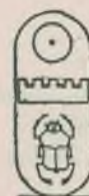
Self-Renewal

The Cosmos experienced by the intuition of the mystic has no need for a Doomsday nor a cleavage into separate realms of Heaven and Hell. Its Kingdom of God and its Hell are right here in our consciousness, depending on whether it is in or out of harmony with the Cosmic rhythm. Its life does not run down like a clock, but is eternally self-renewing.

If this intuition is well grounded, and if it is true that entropy and evil are two different aspects of imperfection and disorder, then it cannot be true that entropy is forever increasing. We therefore must make bold to challenge the Second Law of Thermodynamics, inasmuch as it claims validity for the Cosmos as a whole.

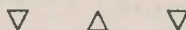
We cannot point to any known astronomical force that can pull an exploding universe together again, but neither can the entropists explain the state of their universe before it exploded. We do not deny that in a lifeless physical system disorder will prevail, but the laws of thermodynamics do not take into account the regulating influence that may be exerted by a Mind Power underlying the material universe.

How that influence makes itself felt, we know not. But we do know that our own material bodies respond to every impulse of will and emotion. Moreover, experiments conducted at Duke University have shown that the human mind can affect the motion of dead matter, such as the fall of dice. If our scientists are right in regarding the world as one vast dice game, perhaps the dice are "loaded" by an indwelling mind that forever renews beauty and order.



Mystics do not deny entropy any more than they deny evil; all they deny is the unchecked sway of each aspect. Mystics leave it to the scientists to lift the Western world from the despair of lifeless statistics. This they may do by investigating the nature of mind and its influence on the material world.

In this research, some of the searchers may become mystics as well as scientists. By learning to overcome the forces of disorder in his own nature, a mystic-scientist may outgrow the confines of individuality and merge into that Universal Life Force that is "beyond entropy and evil."



On Conscious-Oneness

By JACK D. STEGNER



God exists within God, or God exists within Himself. All that is exists within Him. The Soul within man is conscious of God's existence but man without spiritual awakening, though he be a part of God, is not conscious of Him. When man becomes conscious of God within him, the Soul, he then becomes a conscious part of God and God is conscious of him in Himself. Man then becomes a conscious part of the whole. He no longer needs the Soul to witness him as a part for he is realized in the whole consciousness by his own realization. God is aware of man within Himself because man is witnessed to Him by the Soul. This was made possible by the Masters of the past, the most recent one being Jesus the Christ. God was conscious of His conscious Soul in man but was not conscious of the individual man. Master mystics taught man to become conscious of his Soul and in doing so a stronger link between God and man was established. When man became conscious of his Soul, his Soul became conscious of his awakening and God became conscious of man's awareness in Him through the Soul. Man manifests the Soul and is known to God when consciousness exists between his Soul and him.

If through the course of evolution man fails ever to recognize his Soul,

his Soul becomes completely unconscious of him; and he, therefore, becomes unknown as a spiritual being, and exists within the lower vibrations of matter. If man recognizes his Soul or conscious part of God, he becomes conscious of all that is conscious and all consciousness becomes aware of him.

Since every cell in the make-up of man's material being has a consciousness of its existence in man, it is man's duty to elevate these individual consciousnesses to the realization that they are a consciousness-part of the whole of man and thus raise them above their lower vibrations of matter to the higher vibrations of consciousness. Matter exists as a part of God but lacks God consciousness since it has no realization of God. God placed the Soul within us so that we may be conscious of the whole. We in turn are as Souls to matter so that it may, with consciousness, become of the whole with us and through evolution become conscious of the complete whole—and that God also would be conscious of it within Himself.

Through evolution I personally shall become one with the Soul. The matter that I raise to higher consciousness shall become a personality as I am now, and the matter it takes up as a body shall be as matter itself is now. The Soul-personality that has raised me to the heights of what is now Soul shall then become a heavenly being, an angel.

Early American Physician

(Continued from Page 466)

ly wrote to Collinson that Dr. Witt had been "lately in my garden but could not distinguish a leaf from a flower." That same year, the feeble Magister, realizing that his work was done, made his will.

He had no wife nor known relatives to inherit his possessions. So he distributed them in the same spirit of help and generosity by which he had lived.

To Pennsylvania Hospital he bequeathed sixty English marks: a sum equal to approximately \$300 in modern American currency. Robert Claymer was given his release from "slavery and servitude," and given a fertile tract of land and all of the Doctor's watchmaking tools. All of his other valuables were bestowed upon his "well-beloved friend, Christian Warner." A Pennsylvania Rosicrucian descendant, Horatio Gates Jones, who traced the will in 1886 found that these valuables included "a telescope, an organ, virginals, mathematical instruments, library and prospect glasses" besides "drugs, medicines, surgical items, two clocks," one of which struck every quarter-hour, and "clockmakers' tools."

Christopher Witt, Legate of the Rosicrucian Order and representative of the Great White Brotherhood in the Western half of the world, passed through transition during January of 1765,

about ninety he was then. His mortal remains were laid to rest under a simple, unmarked stone in the old family burial plot of the Warners—and close to two of them who had been faithful in the Karmic Pilgrimage. As one Pennsylvania clergyman and scion of early Rosicrucians wrote, he, and all those of Ephrata and Wissahickon, "are now in the land where all their mystic queries are answered."

To Magister Witt himself many deserved and eloquent tributes have been penned. Jones, who finally located his grave, declares that he was "devoted to botany at a time when few persons in America understood the importance of plants, trees and flowers. Hotchkins, the clergyman, pronounces him "a skillful physician, a man of science, a lover of nature" living "in an age when learning was confined to the few and the learned were regarded with great awe."

And Jones, who properly should have written Witt's biography, declared:

"At this age—when telegraphs, cables and telephones are drawing the whole world together and the remotest portions of the habitable globe seem closest to us—we are prone to believe that he (Dr. Witt) had in his mind some of the grand discoveries of the present day."



FAMOUS ARTISTS' CHRISTMAS CARDS

The beautiful, full-color reproduction of famous Tretchikoff and Abbatecola paintings are still available on this year's Christmas cards.

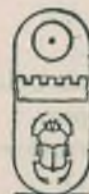
The Tretchikoff cards come in an assortment of three, *The Weeping Rose*, *Cape Fisherman*, and *Cape Malaya Bride*. (See October issue of the *Rosicrucian Digest* for illustrations.) These cards come in boxes of 10 for \$2.90 (£ 1/-/9 sterling) and 20 for \$5.50 (£ 1/19/4 sterling). Envelopes included.

The Abbatecola card comes boxed in lots of 10 for \$1.65 (11/10 sterling) and 25 for \$3.90 (£ 1/7/10 sterling).

The reproductions from either set are excellent for framing. They serve as gifts as well as cards.

Order yours today:

ROSICRUCIAN SUPPLY BUREAU - SAN JOSE, CALIFORNIA





THE Emperor's Latin-American journey took him and Soror Lewis to Mexico, Cuba, Haiti, Puerto Rico, the Dominican Republic, Brazil, and Peru. It was in the nature of a Mystical Progress, for each stop was signalized by a rally, a dedication, a solemn ceremony, a lecture demonstration, or a mystical celebration. In Mexico City, the Emperor was the principal speaker at the rally sponsored by Quetzalcoatl Lodge. The same was true in Havana. In Port-au-Prince he was the honored guest at a special convocation held by Martinez de Pasqually Chapter. Again, in Ciudad Trujillo, Dominican Republic, the Santo Domingo Chapter played host to his coming.

Luz de AMORC Chapter of San Juan, Puerto Rico, accorded the Emperor the place of honor at its eighth annual rally, and in Ponce he dedicated the new temple of Ponce Chapter.

Both Rio de Janeiro and São Paulo, Brazil, were visited. A new temple was inaugurated for the Rio de Janeiro Lodge and a special convocation attended in São Paulo.

The itinerary was officially ended in Lima, Peru, where the new Huanacauri temple was dedicated, and other official business for the good of the Order in Peru accomplished. During the coming months, it is believed the significant events of this memorable sojourn in Latin America will be shared with *Digest* readers.

During the past vacation season, Soror Hagen of Kentucky with other friends visited the West Indies. In Haiti they found such welcome that even one

accustomed to southern hospitality was a little overwhelmed. Of the convocation attended, Soror Hagen wrote: "The vibrations of their carefully and beautifully conducted convocation were so rare that a powerful transmutation of consciousness was effected. After the ceremony—like a flawlessly-timed opera, the entire group evinced the same effulgence. The sweet solemnity of them! They have much to teach; would that I might reach their height of intelligent humility! They are real mystics, living every word of their lessons."

▽ △ ▽

"New Talent in the United States of America" was on display in San Jose during October. Through the services of the American Federation of Arts, the Rosicrucian Egyptian, Oriental Museum was able to present these works in its modern Gallery. Young artists whose talents showed promise were chosen on the recommendation of competent judges with the help of the magazine *Art in America*. The thirty-six canvases chosen furnish a representative cross-section of the work of younger artists, both men and women.

Gallery visitors, who have consistently viewed earlier showings of modern technique, must have felt their efforts were beginning to show results. Although a few were wrestling with esoteric matters that defied their powers of depiction, most of the artists were intelligible and one or two spoke out with masterly conviction. Where Enrique Montenegro, Douglas McClellan, and Russell Twiggs did not quite succeed in making their point either symbolically or otherwise, in *Golgotha*, *Inquisition* and *Overseer*, it must be admitted that their concern with such themes bespoke their integrity. Roger

Kuntz, too, in his aerial view *Florence* slurred what might have been a telling comment and produced a mumbled aside of not great moment. Almost naively, however, Eva Slater with *Cross Current* and Herman Raymond with *Nature's Cathedral* achieved unexpectedly satisfying results.

Steven Trefonides' *Boy Dreaming* made its point in rather bizarre and macabre fashion leaving one convinced that the long, long thoughts of today's youth are of far different character from those of other generations—not without some regret for the change, too. Margo Hoff's *Intersection* was a little stark, although many agreed that modern man does on the whole run naked in a narrow circle dominated by automation.

Something of genuine poetic promise was very evident in two very unlike canvases, those of Windsor Utley and Keith Martin. Both the *Battle of the Spirits* by Utley and the *Night of the Poet* by Martin in color and design were imaginative and fanciful. There was definite promise in all the work exhibited. Artists as well as their public are maturing.

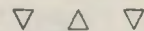


"Applied Rosicrucianism" is this year's theme of the Fall and Winter series sponsored by the Rose-Croix University. Divided into four units, the course is outlining how Rosicrucian mysticism has been, or can be, applied successfully in science, philosophy, business or domestic relations, and creatively in the arts. After each group of different instructors has lectured on specific subjects, one evening is devoted to panel discussion and review, conducted by the instructors who had previously presented their views. Members attending have found this approach particularly helpful. The course which began in October will be carried on each Friday night until March 9, 1956.



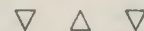
If you happened to read "Ways to Kill an Organization" in a recent Digest, you may have noted that credit was given to John Dalton Chapter of Manchester, England, from whose *Bulletin* it was taken. Cyril Bradshaw, the editor of that publication, writes out of a troubled conscience that he "filched" the piece from the Benjamin Franklin

Lodge *Bulletin* first in 1951 and again in the Spring of 1955. On the first occasion he gave due credit, but the second time in his haste to have the *Bulletin* on time he neglected the acknowledgment. He has heard nothing from Philadelphia deprecating his act, but still he knows the reputation of Philadelphia lawyers and his conscience prompts him to confession before the lawyers open inquiry. This is to assist him in his pursuance of the honesty-best policy even though the feeling persists that we read "Ways to Kill an Organization" in at least two other publications before Benjamin Franklin Lodge printed it. If Benjamin Franklin himself first wrote it, maybe Philadelphia lawyers can establish the Lodge's right to use it, but the matter of due credit is still pending. Any more confessions or claims before the matter is closed?

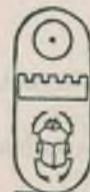


Nite and Day on the Peninsula is a weekly magazine published, so its editors say, for the benefit of those who live on the West Coast south of San Francisco, familiarly called the Peninsula, as well as for those likely to visit the area. In the September 17 issue, Rosicrucian Park was featured. A story, "Egypt the Eternal," illustrated with appealing glimpses of the Park, set forth the aims of the Order and its contributions to the cultural life and beauty of the Valley of Heart's Delight. Said the Article:

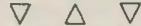
In perpetuating the culture of our times, and in preserving fragments from the past, the Rosicrucians maintain that a study of the things of yesterday will evoke an understanding which, if we choose to use it, will make for a greater tomorrow. A museum of antiquities provides an excellent place for such an inquiry into the past. It is only fitting, therefore, that the Rosicrucian Order, AMORC, a nonsectarian, philosophic fraternity . . . active for centuries in diffusing knowledge pertaining to man's nature, his place in the universe, and his accomplishments . . . maintains an institution for the preservation of those things which adopt the achievement and the record of errors of our forebears.



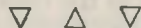
Frazer Johan Franco of the East Coast, a reputable composer especially of music for the carillon, and an indefatigable reader of the *New Yorker*, re-



cently called our attention to the *Letter From Paris* in that magazine's issue of August 13. It concerned the summer exhibition in the Chateau de Versailles devoted to Marie Antoinette. The exhibition's *pièce de résistance* was declared to be the "Queen's necklace" which figured so unhappily in the lives of several tragic individuals of those times. It had been generally thought of as lost—broken up and disposed of by participants in the swindle to escape detection and punishment. Here in the present exhibition, however, is not only the court jeweler's copy in crystal but also twenty-two of the original white diamonds in the simple setting of their present owner, the English Duchess of Sutherland. A thing of beauty, in this instance, it is a rather mordant reminder of the high tragedy which grew out of an Opéra Bouffe setting.



Two holiday trippers from Rosicrucian Park, Sorores Ruth Farrer of the Emperor's office and Margaret Irwin of Reading Mail, came home bringing the beauty of Hawaii with them—an exotic bouquet of Anthuriums. Grown by Mr. Lazarus in his own nursery, these exquisite offerings have progressed through the various offices at the Park to shed a tropic splendor and cause excited comment wherever they have been.



Under "Things That Are Different," attention must be called to *Arizona Progress* (prepared, published, and distributed by Valley National Bank). Its

editor, Herbert A. Leggett, accounts for the difference. He may be the correct wing-collared, black-cravated, Hom-burg-hatted individual usually associated with those marble-facaded edifices known as banks or he may not, but he has the critic's eye and mordant pen belonging to quite another profession. He seems to make a practice of saying what he wants to say come bank-run, depression, or deluge of legal tender. This makes him *sui generis*, *rara avis* and altogether worthy of mention here.

In September, he editorialized under the caption: "Gift Horse Has Last Laugh." He wrote:

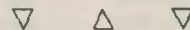
Recently we went into a store and bought a necktie. The clerk wrapped it up and handed it to us with a cordial "thank you." Just like that. No premiums, no coupons, no colored stamps, not even a million-to-one chance on a Cadillac. We walked out with the empty feeling one has when he has been shortchanged.

Of course, we should have rejoiced and been exceeding glad. . . .

Modern merchants no longer concentrate on selling their products but the gimmicks or give-aways that go with them. As a result, Mr. and Mrs. America have developed the habit of buying carloads of stuff they don't need. . . .

We have bushels of ball-point pens that don't write, rocket banks that don't rocket, and what-nots that do nothing but take up space. We used to brood some about the possibility of being cremated by an H-bomb. It seems more likely now that we shall be buried alive under an accumulation of possessions which have no use or value.

Our thanks to him for taking the words right out of our mouth.



*The
Rosicrucian
Digest
December
1955*

AMORC INITIATIONS

CANADA,	Toronto Lodge, 2249 Yonge St.
Toronto, Ontario:	<i>Fourth Degree</i> , December 11, at 2:30 p.m.
	<i>Seventh Degree</i> , December 11, at 10:30 a.m.
CALIFORNIA,	Francis Bacon Lodge, 1957 Chestnut St.
San Francisco:	<i>Sixth Degree</i> , December 5, at 1:00 p.m.

(If you are eligible, please contact the Secretary of your Lodge.)

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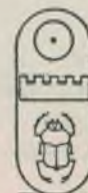
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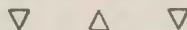
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ON CHARACTER

We have no pleasure in thinking of a benevolence that is only measured by its works. Love is inexhaustible, and if its estate is wasted, its granary emptied, [it] still cheers and enriches, and the man, though he sleep, seems to purify the air, and his house to adorn the landscape and strengthen the laws. People always recognize this difference. We know who is benevolent, by quite other means than the amount of subscription to soup-societies. It is only low merits that can be enumerated. Fear, when your friends say to you what you have done well, and say it through; but when they stand with uncertain timid looks of respect and half-dislike, and must suspend their judgment for years to come, you may begin to hope.

—from EMERSON'S ESSAYS



ROSICRUCIANS HONOR PATRIOT

On his recent tour of Latin-American lodges and chapters of the A.M.O.R.C., the Imperator, Ralph M. Lewis, and Soror Lewis were given the honor and privilege of placing a symbolic wreath at the base of the monument of the celebrated Cuban patriot, José Martí. The delegation shown above is composed of Rosicrucian officers and members of the lodge in Havana, who participated in the ceremony in the public square of that city.

The SECRET DOCTRINES OF JESUS

A message that never reached the people!

DOES the Bible actually contain the unadulterated words of Jesus the Christ? Do you know that from 325 A. D. until 1870, twenty ecclesiastical or church council meetings were held, in which man alone decided upon the context of the Bible—what it should contain? Self-appointed judges in the four Lateran Councils expurgated and changed the sacred writings to please themselves. The great Master's personal doctrines of the utmost, vital importance to every man and woman were buried in unexplained passages and parables. In *The Secret Doctrines of Jesus*, by Dr. H. Spencer Lewis, author of *The Mystical Life of Jesus*, are revealed for the first time these hidden truths. Startling, fascinating, this book should be in every thinker's hands. It is beautifully bound, illustrated, of large size, and the price including postage is only \$2.75 (19/8 sterling) per copy.

ROSICRUCIAN SUPPLY BUREAU
Rosicrucian Park, San Jose, California



THE PURPOSE OF THE ROSICRUCIAN ORDER

The Rosicrucian Order, existing in all civilized lands, is a nonsectarian fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness, and peace. The Order is internationally known as "AMORC" (an abbreviation), and the AMORC in America and all other lands constitutes the only form of Rosicrucian activities united in one body. The AMORC does not sell its teachings. It gives them freely to affiliated members together with many other benefits. For complete information about the benefits and advantages of Rosicrucian association write a letter to the address below, and ask for the free book *The Mastery of Life*. Address Scribe S. P. C., in care of

AMORC TEMPLE • Rosicrucian Park, San Jose, California, U.S.A. • (Cable Address: "AMORCO")

Supreme Executive for the International Jurisdiction of North, Central, and South America, British Commonwealth and Empire, France, Switzerland, Sweden, and Africa: **Ralph M. Lewis, F.R.C.—Imperator**

DIRECTORY

LODGES, CHAPTERS, and PRONAOS throughout the WORLD

The following are chartered Rosicrucian Lodges, Chapters, and Pronaoi in various nations of the world. The "American Directory" for Lodges, Chapters, and Pronaoi in the United States will appear in the next issue of the *Rosicrucian Digest*. The International and American directories alternate monthly.

AUSTRALIA

Adelaide, South Australia:
Adelaide Chapter, Builders and Contractors Association, 17 Weymouth St. B. H. Stribling, Master, 3 Allenby Ave., Millswood Estate.
Brisbane, Queensland:
Brisbane Chapter, Holy Trinity Church Hall, Wickham St., The Valley. Mrs. M. G. Newcombe, Master, 56 Procyon St., Coorparoo, Brisbane.
Melbourne, Victoria:
Harmony Chapter, 31 Victoria St. Margaret McKay, Master, 6 Baker St., Middle Brighton S. 5.
Newcastle, N. S. W.:
Newcastle Pronaos. Albert E. Casey, Master, 42 Alfred St., Waratah, Newcastle.
Perth, Western Australia:
Perth Pronaos. Mathew P. Leach, Master, 41 Kanimbla Rd., Hollywood, Perth.
Sydney, N. S. W.:
Sydney Chapter, I.O.O.F. Hall, P.O. Box 202, Haymarket, Sydney. Arthur F. Hebbend, Master, 463A New Canterbury Rd., Dulwich Hill, Sydney.

BRAZIL

Belém, Pará:
Belém Pronaos. Joao B. C. de Melo, Master, T. Cel Med. Quartel Gral., 8 Regiario Militar, Praca de Bandeira.
Rio de Janeiro:
Rio de Janeiro Lodge, Rua Goncalves Crespo, 48. Oscar Olavo Do Nascimento, Master, Rua Paula Brito 161, Casa 6, Andaraí.
São Paulo:
São Paulo Chapter, Rua Santo Andre 144, Hall 806. Oswaldo Corazza, Master, Rua Victoria 821, 3 Andar.

BRITISH GUIANA

Georgetown:
Georgetown Pronaos. John McRae Agard, Master, 109 - 2nd St., Alberttown, Georgetown.

BRITISH WEST AFRICA

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Kaduna Pronaos. J. O. Ayika, Master, c/o Dept. of Labour.
Port Harcourt, Nigeria:
Port Harcourt Pronaos. C. E. Nwaozuzuh, Master, Box 152.
Yaba, Nigeria:
Yaba Chapter, The Ladi Lak Institute, 68 Akiwunmi St. F. B. Wickliffe, Master, 73 Patey St., Ebute Metta, Nigeria.

BRITISH WEST INDIES

Bridgetown, Barbados:
Barbados Chapter, Ancient Order of Foresters Bldg., Court Western Star, 2066, 112 Roebuck St. Ainsley Sargeant, Master, Deighton's Rd., opposite Pipe, St. Michael, Barbados.
Kingston, Jamaica:
St. Christopher Chapter, Forrester's Hall, 21 North St. Frank Alfred Davis, Master, 43-A Langston Rd.
St. George's, Grenada:
St. George's Pronaos. R. D. Steele, Master.

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Edmonton, Alberta:
Fort Edmonton Chapter, 10169 - 103rd St. Ruben Hetsler, Master, 7611 - 111th St., Edmonton.
Hamilton, Ontario:
Hamilton Chapter, 194 Main St., E. J. C. Richards, Master, 99 E. 39th St., Mount Hamilton.

London, Ontario:

London Pronaos. Florence Ebsworthy, Master, 1040 Adelaide St.
Montreal, Quebec:
Mount Royal Chapter, Victoria Hall, Westmount. Edward A. Livingstone, Master, 3477 Montclair Ave.

Ottawa, Ontario:

Ottawa Pronaos. F. G. Rioux, Master, 880 Kirkwood Ave.

Regina, Sask.:

Regina Pronaos. Olive Lewis, Master, 31 Willingdon Apts.

Toronto, Ontario:

Toronto Lodge, 2249 Yonge St. Conrad A. Sellers, Master, 1093 Centre Dr., Lake View, Ont.

Vancouver, B. C.:

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